1:Gallin E-4,5 (1957-1958) 1966
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775 one spirit remains in the grave, another remains in the incense pot in the ancestral-worship room of the family home, and the third journeys to the underworld to be judged by the gods of the underworld for its past deeds in life. These gods determine the fate of the spirit, which may be eternal punishment and torture in the underworld, a punishment appropriate to the seriousness of past deeds, or rebirth in another world as anything from an insect to a member of the gentry or an even higher status. However, the spirits of people who have lived extraordinarily pure and good lives are permitted immediate entrance to the "Western Paradise," never again to undergo the uncertainty and misery of earthly life.

Death

763 Death is not always sudden and unexpected. Sometimes it becomes apparent that an old person is about to die "when his eyes no longer see or he can no longer eat rice." When this happens, the family is able to prepare for the occasion and, at the same time, eliminate the need to perform a ritual to rid the bedroom of the demon of death—necessary if someone dies in his bed. The dying person is washed and dressed in special clothes and moved from the bedroom to the family's *or tsu'z kung t'ing*. Here he is placed on several wooden benches which have been covered with straw mats, and he and the family wait for death to come. Female members of the family take turns keeping watch in the room, passing the hours making fiber hats or doing other hand work.

On one occasion a very old woman was apparently dying and was thus washed and dressed in her burial clothes and moved into the ancestral-worship room. The family recalled that when she could still speak she had said she wanted to die on the anniversary of her husband's death so that the ritual of ancestor worship for herself and her husband could be carried out easily by the family on the same day. For four days the old woman lingered in a coma; finally, on the fourth day, there was "no more breath in her" and she died. I expressed amazement that the old woman had died on the very day she had predicted. The response was, "Well, of course, the old people are always right."

764 (M8) In cases of sudden death, the body is moved immediately into the ancestral-worship room, washed and dressed in burial clothes, and laid out on the mat-covered benches to await burial. Whether the deceased had been brought there to die or was placed there after his death, all chairs in the room are removed, mirrors are covered, statues of the gods taken down, and scrolls picturing the gods hung face to the wall. (B56) Straw is placed on the floor on which the mourners and visitors sit. At this time the family of the deceased must register the death at the

761 562 adopted-in husband marriage which was supposed to produce children but which will now be impossible.

764 593 602 562 Regular funerals are usually held only for married people with children[8] and the kind of ceremony held does furnish a clue to the relative status of males and females. In similar social positions, the ceremony for a male will be more elaborate than that for a female. In a single household however, it is likely that the ceremony for a married-in female who has borne several children will be much more elaborate than that for her husband's unmarried male brother although both died at the same age. This fact does support my contention that the woman with children is fully incorporated into her husband's chia. The bulk of the most elaborate funerals ever witnessed in the village area are those of females but this is not due to a preference for females but only due to the fact that women tend to outlive men. The oldest people are usually females and as stated, the more descendants a person has, the larger the funeral ceremony.

761 There are significant differences relating to natural death versus accidental death. Natural death is the result of old age or disease while accidental death involves violence such as a fall or a mine cave in. Natural death is 763 celebrated in the kung t'ing and if it looks like someone is about to die, he is moved to the kung t'ing to await death. 764 On the other hand, a body of an individual who had an accidental death may not be brought into the kung t'ing or any